

existence of spirits that could interfere with the affairs of this world. These spirits were those of their ancestors and their deceased chiefs, the greatest of whom had control over lightning. When the spirits became offended or hungry they sent a plague or disaster until sacrifices were offered and their wrath or hunger was appeased. The head of a family of commoners on such an occasion killed an animal, and all ate of the meat, as the hungry ghost was supposed to be satisfied with the smell." / For example, in the year 1891 the son of a chief of the Pandomisi tribe was arrested for an assault and sent for trial before a colonial court. It chanced to be a season of intense heat and severe drought, and the Pandomisi tribe attributed these calamities to the wrath of a dead chief named Gwanya, very famous in his lifetime, whose body, fastened to a log, had been buried under a heap of stones in a deep pool of the Lina river. This redoubtable chieftain was the seventh ancestor in the direct line of the man who had committed the assault; and he warmly resented the indignity which the whites had done to a noble scion of his house by consigning him to durance vile. To appease the natural indignation of the ghost, the tribesmen killed cattle on the banks of the pool which contained his grave, and threw the flesh into the water along with new dishes full of beer. The prisoner, however, was convicted of the assault and sentenced by the ruthless magistrate, who was no respecter of ghosts, to pay a fine. But the tribe clubbed together and paid the fine for him; and a few days later rain fell in plenty. The

mollified ghost
 had opened the celestial sluices.²
 Another writer, describing the religion
 of the South

¹ G. McCall Theal, *Records of* they are not at all
 clear as to which
South-Eastern Africa, vii. (1901) pp. of their ancestors is
 intended by this
 399 ^{<1>} With regard to the ghost who designation. Hence
 they allow of no
 "controls lightning see Mr. Warner's lamentation being
 made for a person
 notes in Col. Maclean's *Compendium* killed by lightning ; as
 they say that it
of Kafir Laws and Customs (Cape would be a sign of
 disloyalty to lament
 Town, 1866), pp. 82 *sq.* : "Thefor one whom the
inkosi had sent for,
 Kafirs have strange notions respecting and whose services
 he consequently
 the lightning. They consider that it needed ; and it
 would cause him to
 is governed by the *umshologit*, or ghost, punish them, by making
 the lightning
 of the greatest and most renowned of again to descend and do
 them another
 their departed chiefs ; and who is injury."
 emphatically styled the *inkosi*; but² G. McCall Theal, *op.*
cit. vii. 400.

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